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167 seamen on British ships as they are paid off
463 more regularly. And many of them skip ship. Most of those who leave the kampong are bachelors or are divorced. Many of them marry abroad and never return.

167 Out of the five hundred who have left in the last fifty years the assistant says that about one hundred fifty have returned. The important thing seems to be that few of them do return. Most of them, says the Radja, stay away a long time before they return. Ten to twenty years, for example, was the figure given. The hadji who speaks American English was away for twenty years.

The main places where the people who stay away a long time have remained seem to be the United States and England. The people who went to Dobo and other nearby places return more frequently. When they go to Dobo they sign on for only one year.

[887] People who have left the town return for only two reasons: old age and a desire to return in order to die in the village area; or trouble of some sort abroad. If they marry away, they seldom return, and never has one of their children born abroad turned up. For example, the Radja's brother has now been in the United States for twenty-two years. He married there. His wife has written, although he has not. She would like to see Tulehu. The Radja suspects that her husband knows she would be disappointed, as there would not be any good food, clothes, bath, toilet, kitchen, electricity, etc. This was a wise remark. He is a keen fellow.

167 On return to the kampong those who do come
154 back have very little trouble in taking their places again in the life of the village. After perhaps one month of readjustment during which

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167 they appear to be a bit strange, they become kam-
●154 pong men again and start to cut sago, etc.

There are no difficulties in reintegration and little criticism. They usually say that there is much more excitement in the outside world than in Tulehu. They tell folks here about tall buildings, etc.

702 The Radja says that there is some reluctance
262 on the part of the Mohammedans to become soldiers
576 because of their fear that they might have to eat
784 pork. I remember how the Mayor asked one of the guests whether his chauffeur was Mohammedan, and since he was, he told the boy not to offer him any sati, which was made of ham. Evidently it hurts a Mohammedan even to be offered pork.

565 I told the hotel man about the turunan budak,
567 and he said that it would be wise for me not to
551 say much about this as a number of prominent
521 people here could be so classified. There is considerable general knowledge here as to slave descent and there must be quite a bit of gossip. He said that the people talk about the Mayor but avoid the subject in his presence. They must know about the Dutch name and its significance in terms of slave descent. The hotel man said, the Mayor's wife is part Arab. She is very good at business. I think he may be right, as she has such regular features despite her dark skin. And now I am able to see the point of her stressing to me how glad she is that both she and her husband are "one hundred per cent pure Amboneso."

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124 Amahusu: I went to the kampong again the
624 following afternoon, as usual. There was my assistant along with hordes of children. There was also one pretty keen young lad and an old fellow who turned out to be the head kewang of Amahusu. There are four kewang in the negri.

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563 I wonder if it may not be that the man asks, and
582 the assumption is that he must have been turned down by a local girl if he takes a Butonese wife.
[154] He also said that a man who is not satisfied with life might go off to the hills and settle down with a Butonese girl.

668 We talked about politics. He said he thought
521 that if Ambon, Minahasa, New Guinea, and the Moluccas were separate from Java they would have to remain poor. He agreed with me in everything. And he said that many people in Ambon thought this way. I think that perhaps the young people are pro-RIS while the old folk and the nobility are for a separate state associated with the Dutch, because they know that the new day would spell an end to their privileged status. Everyone is very careful in talking, except in confidence.

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423 Amahusu: I went back there in the afternoon.
425 What a run this is! We began by talking about the
621 dati rules in Tulehu and the assistant said that
623 he was sure that the rotating system is true in
[184] Eri, Latuhalat, etc. He agreed that my theory that it is followed by the Christian and not by the Mohammedan kampongs is probably true. Thus I have a fairly good check (without checking every kampong in Ambon). He also said that in Amahusu they may sell trees but not land. He said that if by some chance there were ever a question of selling any part of the negri land, even the saniri could not decide on this. There would be a tremendous to-do, and there would have to be what he called a saniri besar, that is, a meeting of every person (man?) in the kampong.

197 There is no more bahasa tanah in Leitimor,
178 and even the very old people do not know it. Of course there are a few songs that still retain bahasa tanah words.
! [i.e., of land cultivation--Analyst]